



Community Service, Inc., Yellow Springs, Ohio 45387

# COMMUNITY SERVICE

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## NEWSLETTER



ARTHUR E. MORGAN

Arthur E. Morgan, founder and first president of Community Service, Inc., died at 2:33 Sunday afternoon the sixteenth of November at the age of 97. With his passing there have been many published accounts and letters from friends that recount the scope of his ideas, interests, and accomplishments in service to community, from which we would like to share with you.

Margot Ensign, Arthur Morgan's secretary, wrote this account of his early and continued interest in improving the quality of his community, wherever it was.

### ABOUT ARTHUR MORGAN

More than a hundred and fifty people gathered on the evening of November 20 for a memorial service to Arthur Morgan, in the Yellow Springs Middle School named for him. It was a service of "sharing through caring," as one after another

we rose to tell some special memory of him. The three main strands of his life (engineering, education, community) were inextricably woven together along with many criss-crossing threads. Whatever he undertook, he always tried to see the whole from all its aspects, with all its effects. Whatever his aim, it was always unselfish, in the ultimate hope of bettering the lot of humanity.

As a boy of ten or eleven, walking around his home community of St. Cloud, Minn., (pop. 5,000) he observed it left much to be desired--there were, for example, over thirty saloons. Standing on the fringe of any group of people chatting together, he nearly always found they were talking of trivial matters. The local newspaper contained no real news or articles, only trivia and announcements. Young Arthur saw the need for improvement and at once decided to do something about it.

He had already spent considerable time in the St. Cloud Public Library which had a surprisingly fine collection of books, a gift from Edward Everett, governor of Massachusetts. From his readings the young Arthur made extracts which he sent to the local St. Cloud paper. At first he had to buy space in it, paid for by the sale of vegetables he grew and peddled. Then the editor, apparently realizing there was no commercial basis to this venture, gave him free space. This continued for several years. As far as I have learned, it was his first effort at improving the quality of community. This is as he told it to me, during the last few months of his life, when he often loved to set sail through the rosy mists of reminiscence. I asked if he remembered any reactions or comments on his efforts, "None," he said. It was during these early years that he was regularly attending the weekly meetings of the St. Cloud Christian Endeavor Society, where about 30 or 40 young people gathered each Sunday evening to discuss their hopes for long time purposes and commitments.

During the last year of his life, Arthur Morgan spent much time dictating and correcting his "Wholemanism" manuscript which reflects the same drive for the pursuit of excellence in every walk of life--and he did indeed mean this inclusively, as I learned in discussions. Nothing was too unimportant or too difficult to be excluded from the education of the whole person, whether it was how clerks at the supermarket treated their customers, or the study of Einstein's theory of relativity, or seeing that your family had the right diet. So many parts of life are neglected and left to chance, with no guidance given in them, he felt. Yet how much better and happier the everyday occurrences of life could be, with just a little more effort and caring. I like to think that Arthur Morgan has left behind him a rich heritage of that long, long effort to improve the lot of humanity, from his boyhood efforts in St. Cloud to his last philosophical reflections in "Wholemanism":

"The art of accuracy and skill in the guidance of life habits is not just between good and bad inclinations... By and large in human existence good and bad are not distinct and absolute elements; there are few, if any, absolute values in human conduct. Human behavior should adopt ways of action which would be in the highest degree favorable to the issues of life and to the minimum degree harmful.

The search for a good life is then not simply the search for good actions and

repudiation of undesirable actions but to get development together of good judgment and good purpose in seeking a good life."

("Wholemanism," Chapter 7, p. 19.)

#### ARTHUR MORGAN'S VISION OF COMMUNITY

In a taped conversation between AEM and Clarence Leuba (former Antioch College Professor of Psychology), in June of 1966 Morgan describes his early vision of community.

"When I was 17 or 18, I remember I'd been thinking about it, I'd been tramping in the woods, and I was coming home (we lived just at the edge of the town--the street just down from our house went off into a footpath through the hazel-brush) and I began to get a sort of a picture. I was coming along in the hazel-brush and I stopped and stood there. I may have stood there for half an hour, while a picture came to me as to what I could make. I had a picture of a little community or village, and I knew a family in our town, a man and his wife and the husband's brother and two or three children, friendly to each other. That was sort of my picture of what a family might be like. I had a picture of a little village--I can see still two or three of the cottages just as they were in my picture--and people like this family, only some of them would be carpenters, some would be other workers, mechanics,



Arthur E. Morgan leading a march with James Lawson, then Vice-Mayor of Yellow Springs, following a memorial service for Martin Luther King in April of 1968.

and other people would know geography, biology, geology, and we'd be making our living, we'd find ways to make our living and we'd get our own food. I remember as I dreamed there were long rows of ham and smoked chicken and so forth--I can still see that picture as if we had done that ourselves. Then we'd be building our houses there and we'd be selling things, so that we'd be independent, we wouldn't be begging from anybody. The teachers would have their families there and the pupils would be living in the teachers' houses with them. This is sort of like members of the family. We'd be asking the teachers about all sorts of things--it might be religion, it might be geology, and so forth, and there would be nothing that we wouldn't be talking about. We'd be philosophizing together, we'd be trying to invent new industries, new ways of making money. It would be a community of explorers and inventors and teachers and students, a friendly group. A very childish picture, perhaps, but I remember just being so taken up with that picture that I stood there on the footpath in the hazelbrush for possibly an hour. I didn't have a burst like that very often but I sort of built on this."

#### THE MIAMI CONSERVANCY DISTRICT

As an Engineer involved in flood control Morgan was interested in more than building dams. Roy Talbert wrote in his story for the Dayton Daily News of his part at the Miami Conservancy District in 1915:

"Morgan saw the Miami project as a social undertaking as well as an engineering enterprise. He developed the idea of establishing better living conditions for the men who worked on the dams. Bunkhouses with dining rooms were built for single men, and they were designed with an eye toward providing more than makeshift arrangements, as was then the usual practice in construction projects.

"Small houses were constructed for families. At four of the dams, free night schools were provided so the men could take technical courses and immigrants could learn English, and elementary schools for the workers' children. A program of health and accident insurance was also established

for the workers.

"At each construction site the work communities were encouraged to develop their own system of local government. Community associations were formed and elections held; generally, the associations appear to have been concerned



Arthur Morgan dressed for surveying about 1900.

with social life, camp improvement, education and safety."

## AT ANTIOCH

AEM became President of Antioch College in 1920. The school was floundering and almost dead with an enrollment of 39 when he took over. Under his leadership Antioch was transformed into a pioneering liberal arts college with a work-study program that has served as a model for many other schools. Morgan wrote, "So the Antioch Plan is an undertaking to get a new appraisal of values, a new perspective of the importance of the factors that make up human personality and power and to provide occasion for the development of these essential qualities in the proportion of their importance to complete and effective living."

He attracted many men of high caliber to teach at Antioch and join him in his experiment in living and working and learning. He also attracted and sought inventors and scientists to start new small industries in Yellow Springs. With the philanthropic help of Charles F. Kettering and Samuel Fels a research institute and laboratory were established to study human development and seek new knowledge in the biological sciences. Sergius Vermet, an inventor, got his start (Vernay Labs) in the Antioch science building and assigned patent rights to Antioch. Morris and Xarifa Bean started a casting business out of research begun at Antioch and built it into a business employing 515 persons and doing business nationwide.

## CHAIRMAN OF THE TVA

Aside from his overwhelming engineering triumphs, Arthur Morgan's aim as Chairman of the TVA was to fulfill President Roosevelt's mandate to Congress that the TVA should "touch and give life to all forms of human concerns." Among these concerns were the training programs for workers; the creation of Norris Community; the elimination of malaria in the Tennessee Valley; and the almost complete absence of patronage appointments in the Agency. Many other concerns which he began were stopped short by the other two

directors but later flourished under different administration.



Arthur Morgan at Norris Dam with President Roosevelt.

## THE EARLY YEARS OF COMMUNITY SERVICE

By Eleanor Switzer (now with the Yellow Springs News)

Working with Arthur Morgan in the beginning years of Community Service, and sharing his other absorbing interests, made a zestful sixteen years for me.

I came to Yellow Springs in the spring of 1941 after meeting Arthur and Lucy Morgan at Pendle Hill that winter. Arthur Morgan, Landrum Bolling and Grace Ostling Robinow had just incorporated the organization that they had spent two or three years planning. Already, Celo Community was getting under way in North Carolina, to show what families could do by conscious planning and committing themselves to living together.

Arthur Morgan was finishing his Edward

Bellamy biography, lifting out of it the chapters on utopia that became "Nowhere Was Somewhere" -- the fruit of his pondering what the best kind of society would be like, then focusing more and more on the small community as basic "foundation".

The Morgan family looked at life in a way that made this a time of hope and promise, in spite of the wartime years that soon set in. And it meant much to me to be "one of the family," sharing outlooks when we could take time to talk, often around Lucy's tasty meals that got me exploring toward sound diet.

Community Service became an effective tool, Arthur Morgan's speaking trips and books challenging professional and ordinary folks in all kinds of places. He inspired a staff that at its peak in 1947, when Lowell Wright, who suddenly died last February, was director, reached twelve part-and full-time people. The board grew too -- meetings were challenging, Arthur Morgan holding the board's attention on the need to know what was happening to the small community, from where its greatest threats were coming, and leading us all to share our best insights.

The Conferences on the Small Community, starting in 1944 at Antioch's Institute of International Relations and continuing for ten more years through 1953, were a stimulating exchange among community-minded people from all over the U.S. and abroad. Young people, some having their sights raised through the community class Arthur and Griscom Morgan taught at Antioch, substantially changed their life



Eleanor Switzer with Arthur Morgan

outlook and plans. Outstanding among them was Viswan, avid to drink in all he could of Arthur Morgan's thinking on community, then going back to India to make it happen at Mitraniketan through the years since.

Working with him in local affairs was a heartening experience. He kept his eye on what ought to be happening, and helped it happen, finding the ways, and the people, to meet real needs and pull people together. He stayed with a new venture until it got on its feet and could go along without him, as our 33-year-old Community Council, and the Senior Citizens housing and social center which started with a committee he chaired, after "suggesting" it to Community Council!

I was constantly impressed by his unrelenting aim to produce the best job, in whatever he undertook. It kept him ceaselessly searching out every possible factor in the situation or problem he was working on. And it made him always not quite satisfied with the book he had "completed," finding faults not seen before, ideas half-neglected and adding more hours of retyping chapters for the secretary! But that wasn't a chore as the improvements were worth it; they usually opened the way to even more ideas for changes for the better.

Sharing others' devotion to Arthur Morgan, expressed in so many different ways, was another privilege, as well as seeing his own thoughtfulness of others--and his chagrin when occasional absentmindedness made him forget someone's particular need!



Arthur and Lucy Morgan with Keith Howard (Editor of the Yellow Springs News).



VISWANATHAN WRITES FROM MITRANIKETAN\*  
From a letter of 8 October, 1975

"There is nothing I cannot agree with him about for I strongly believe all the ideals he stood for and lived for. But my only prayer is let me be strong and competent enough to impart at least some of them to serve human community. My heart is again full and with tears let me close this note.

Respectfully,

Viswan"

\*Mitrniketan is an intentional community and educational center founded by Viswan following intensive study with AEM in Yellow Springs.



Arthur and Lucy Morgan with Viswan.

A SUMMARY OF ARTHUR MORGAN'S  
BIOGRAPHICAL DATES

<u>His age</u>	<u>Year</u>	<u>Events</u>
	1878	Born, near Cincinnati, 20th of June.
17-18	1895-96	Experienced a vision of an ideal community, while walking home from the woods. Wrote for <u>Popular Science Magazine</u> .
19	1897	Left home (via log on the Mississippi) for a 3-year working and wandering, mostly in Colorado.
24-27	1902-05	Practiced engineering with his father (Morgan and Morgan Engineering Co.)
26	1904	Married Urania Jones.
27	1905	Son, Ernest, born. Urania died. Drafted drainage code that was adopted by Minnesota State Legislature (and later helped other states with theirs)
29-31	1907-09	Served as engineer with US Department of Agriculture, specializing in drainage in Mississippi Valley. Stopped scheme to drain the Florida Everglades.
32	1910	Founded Morgan Engineering Co. in Memphis, Tenn.
33	1911	Married Lucy Griscom.
34	1912	Son, Griscom, born.
35	1913	Started Miami River flood control project in Dayton. Established Dayton Engineering Co.
36	1914	Daughter, Frances, born.
38	1916	Daughter Lucy born and died.

39	1917	Founded Moraine Park School, with a pioneering vision and faculty.	60	1938	Fired by Roosevelt from TVA Chairmanship.
41	1919	Appointed (without his knowledge) to Board of Antioch College, and proposed co-op education for Antioch.	61	1939	Travelled in Mexico to find settlement areas for Germans. Founded Community Service (incorporated following year).
42	1920	Started work at Antioch.	64-67	1942-45	Carried on correspondence course on communities with conscientious objectors in prisons and alternative service camps.
43	1921	Formally appointed president of Antioch (officially continuing to 1936; practically to 1933)			
52	1930	Daughter, Hilda, adopted.	69	1947	Travelled to Finland as consultant to the government on establishment of small industries and communities.
55	1933	Appointed chairman of TVA.			



Arthur Morgan with sons Ernest and Griscom.

70-71	1948-49	Travelled in India as member of Indian government commission on education; formulated idea of rural universities.
75	1953	Consulted with Ghana government, formulating Volta River development project.
77-78	1955-56	Worked with Viswanathan and supported his establishment of Mitraniketan in 1956, an intentional community in S. India.
79-81	1957-60	Worked with Senecas against construction of Kinzua dam in up-state New York - developed alternative, rejected by Army Engineers.
90	1968	Travelled to India, visiting Mitraniketan and Viswanathan. Celebrations of his 90th birthday included making a movie at Antioch.
94	1972	Wife, Lucy, died.

95      1973      Pilgrimage to the TVA area, reviewing extensive outreach programs, fruition of his dreams.

97      1975      Died, 16 November.



Arthur Morgan talking with Dr. Hussain, a past president of India.

#### ARTHUR MORGAN'S VIEW OF COMMUNITY By Griscom Morgan

Throughout his life Arthur Morgan sought to combine in a balanced wholeness all essential values of life and culture in such a way that they could be practically applied in people's lives. He saw that the small community was as necessary for this as is the individual and the family, and that families and individuals, without the context of good intimate community support would decline in qualities that made for good human life.

He did not deny the importance of the large scale, but he saw that it was fundamentally a reflection of the people's personal experience in the immediate surrounding world, beginning in early childhood. So much the more need that the local community and the family would have a broad perspective and not be narrowly provincial.

Given this understanding, Arthur Morgan felt that great achievement for the future must have its roots in pioneering of small groups committed to building together a better way of life, with mutual support in their departure from old established ways. This was the character of the world he sought, a fellowship of free minds, of people committed to common long

range values that would be a base for cooperation and organic unity of endeavor.

But he also saw the need for disciplined persons, since true freedom requires discipline. He saw that lacking discipline, the individual becomes subservient to either undisciplined biological drives or to unthinking political or religious fervor. And he realized that the desired qualities of society could only prevail through inner strengths and wisdoms; not by manipulation and violence, and that this would require centers where a sufficient number of people of common purpose could reinforce each other in their focus on better ways and patterns of life. Such centers he sought to develop under the circumstances available to him, wherever opportunity opened, as in Antioch and Yellow Springs, Norris (Tennessee) and in the construction villages of the Miami Conservancy District, Celo and Mitraniketan. He saw that if people were to do effective pioneering in community they had to be not merely in reaction against traditional patterns in a few hobby ideas and enthusiasms, but must have balanced understanding and competence in whole, real living. This involved everything from knowledge of good nutrition and the nature of good parenthood, to capacity to think and evaluate objectively plus the capacity to care greatly and put one's whole heart into meaningful living in cooperation with others. He sought to know what are the universals, the fundamentals, the time-proved realities of life so that he would not have to repeat failures among the experiments in living that mankind had made over and over again for tens of thousands of years. Hence his commitment to the family as a basic social institution, and to the small community as a universal of society.

Arthur Morgan approached the small community as one of the most neglected and focal units of life, just as in drainage and flood control engineering he picked up and made himself master in a field that had been neglected. In draining the millions of rich acres of the lower Arkansas River watershed his hope had been to give a land base for a better society, not just technological achievement. It fell into the hands of exploitive landlords. It became apparent that he must focus not so much on technology as on human values and objectives. In Arthur



Morgan's approach to education and community he felt the need to focus on larger values, without which we would fall back as did the Arkansas watershed.

## OBSERVATIONS

Some selections on the small community from Arthur Morgan's Observations"

"As a result of the process of urban parasitism the small community has been neglected, exploited and despised. Our whole national culture has suffered and is suffering in consequence, and will continue to suffer until we can have a picture of the small community with its full possibilities, not as an unfortunate, amorphous mass of mediocrity, in which no one remains who can escape; but as a microcosm of the great society, complete and well-proportioned to the full extent that its size and composition will permit. Modern technical developments favor the fulfilment of that vision." 1942

"Temporarily, as a consequence of the concentration of intelligence, vigor, and imagination in the city, there would be a rapid flowering of urban culture, wealth, and sophistication, with increasingly rapid pace of living and increase of tension...However, there is no record in human history, at least up to the year 1940, of a metropolitan city long maintaining its population by its own birth rate. When this total city had in time attracted to itself nearly all the life and aspiration of the hinterland, until the supply of rural intelligence and culture had been exhausted, the great city itself might then wither away because of its own low birth rate and the lack of further outside source for renewal. And with its death might pass the culture it had achieved, as has been the case with so many of the metropolitan cultures of the past." 1957

"Most American towns and neighborhoods are not yet communities; they are only localities in which people live near each other, with but beginnings of community. A true community is a living and social and spiritual organism, growing out of a living past." 1957

"The job of rebuilding the small community

on a larger and finer pattern is not an easy one. Today it seems submerged, dominated, and almost eliminated by great centralized institutions, such as industry, radio, movies, and newspapers; while back of these, using them as its instruments, is the shadow of arbitrary political power, aiming, by propaganda, indoctrination and regimentation, to make over human outlooks and appraisals of values, after the patterns of life determined by arbitrary power." 1942

"A good society will not be just invented or discovered. It must be forged from the quality of the lives men live in it." 1937

## APPRECIATION

We appreciate the many fine tributes to Arthur Morgan's life which we have received since his death on November 16th, from a great variety and age range of people who knew him. We are also grateful for the contributions sent in his memory to Community Service, the American Friends Service Committee, Antioch, and other organizations serving people's needs.

We are fortunate that Arthur Morgan's faithful secretary of 10 years, Margot Ensign, wishes to maintain continuity in his correspondence, with the help of his children; to work with his papers (organizing them at Antioch); and with Community Service. In such ways she and we will be carrying on his concerns and outlook. This addition to our staff, though part time, will not only give beneficial continuity, as Margot had worked with Arthur Morgan in Community Service five years ago, but will also increase our financial needs to meet this added expense. Thus we ask those of you who have not yet contributed this winter season to consider doing so and, because of inflation, to increase your contribution from what it was this time last year if you are able.

If some of you want to know a particular need which could be met, we hope to raise \$3,000 for reprinting of Arthur Morgan's book, The Small Community, and \$350 for the reprinting of his pamphlet, The Great Community.

Thank you,

Gris and Jane Morgan

MEMBERSHIP is a means of supporting and sharing in the work of COMMUNITY SERVICE. The \$10 annual fee includes a subscription to our NEWSLETTER and COMMUNITY COMMENTS. A Subscription alone is \$5/year. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All Contributions are appreciated, needed, and are TAX DEDUCTIBLE. Overseas subscriptions \$7.

#### TAPE RECORDINGS AVAILABLE

Cassette tapes were made of selected portions of our August conference. There are also an Introduction to Community Service and a discussion of communes, focusing around the summer Twin Oaks conference. Inquire about prices for copies of these tapes.

#### YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing of you, please send the old label, plus corrections, and the facts of prior billing to us. We are shifting to computer mailing and are trying to catch mistakes.

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Community Service Newsletter is published five times a year. Community Service is devoted to the promotion of the small community as a basic social institution. The staff of CSI include:  
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